

John Mayor Littlewood

The RICHES and EXTENT of FREE GRACE
DISPLAYED:

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IN 4431 A. 103
THREE LETTERS
FROM

A YOUNG GENTLEMAN in EDINBURGH,
TO
His FRIENDS in the COUNTRY;
Found in his CABINET after his DEATH.

WITH
A PREFACE,

By R. D.

To which are annexed,

Two remarkable INSTANCES of the extraordinary
Interposition of PROVIDENCE, in the Deliver-
ance and Supply of two eminent MINISTERS
of the GOSPEL.

" Survey the wond'rous cure,
" And at each step let higher wonder rise !
" Pardon for infinite offence ! And pardon
" Thro' means that speaks it's value infinite !
" A pardon bought with blood ! With blood DIVINE !
" With blood Divine of Him, I made my foe !
" Perfisted to provoke ! Tho' two'd and aw'd,
" Blest, and chastis'd, a flagrant rebel still !
" A rebel 'midst the thunders of his throne !
" Nor I alone ! A rebel universe !
" My species up in arms ! Not one exempt !
" Yet for the foulest of the foul HE DIES !"

YOUNG's Night Thoughts.

SHERESBURY:

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The THREE LETTERS OF THE CROWN
BY JAMES FENIMORE COOPER

THE THREE LETTERS
BY JAMES FENIMORE COOPER

A YOUNG GENTLEMAN IN POMERANIA

TO

THE PRINCESS IN THE COUNTRY

(CONTINUATION OF THE THREE LETTERS)



A P R E A
BY R

To supply the wants

of the people in the country
in proportion to their numbers,
and to supply the wants
of the country

"Supply the wants

of the people in the country
in proportion to their numbers,
and to supply the wants
of the country

"Supply the wants
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in proportion to their numbers,
and to supply the wants
of the country

Indulge me, amigo, in a few words of preface, which I have written to introduce my book to the world. It is a small volume, containing only a few pages, and is intended to be a companion to my larger work, "The Life and Death of Jesus Christ." It is a short sketch of the life and death of Jesus Christ, and is intended to be a companion to my larger work, "The Life and Death of Jesus Christ."

THE

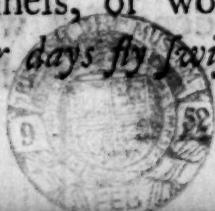
P R E F A C E.

It is a small volume, containing only a few pages, and is intended to be a companion to my larger work, "The Life and Death of Jesus Christ."

To the Reader,

PERMIT me to recommend to your serious and candid perusal, the three following letters. They were penned, as the contents inform you, by a dying man, just upon the verge of the grave, under the prospect of launching out into the boundless ocean of eternity, and deeply impressed with the approach of such an awful change. The subject, being of the most important nature, is calculated to rouse your attention to things of infinite moment, and, if improved, may be of singular advantage towards the welfare of your precious and immortal soul. Whoever you are, whether in an exalted station of life, or depressed with the cares attendant on a low estate; whether bloom-

ing in your youthful prime, and flushed with health, or bending under the weight of many infirmities, the inseparable concomitants of old age; whether young or old, high or low, rich or poor; you are ere long, to make your exit out of the world, to bid an everlasting adieu to all sublunary enjoyments, and to stand naked before the awful and impartial tribunal of the Judge of quick and dead. Have you ever seriously considered, whether you are prepared for such a dread event? Should that *King of terrors*, death, now receive his commission from the court of Heaven, to call you hence, are you ready to obey the summons? That formidable foe is armed with a deadly sting, called *sin*. Are you provided with any remedy sufficient to extract its poison, or to screen you from those envenomed shafts which have slain their thousands, and tens of thousands? Ere a few years, perhaps a few months, or days, pass over your head, your unalterable doom to never-ending happiness, or woe, will be determined. *Your days fly swifter than the post;* yea,



yea, they fleet along with greater velocity than the towering eagle, or the swift-winged arrow, that cuts the yielding air. Every moment carries you farther from time, and brings you nearer to eternity. And, did you see on what a slender thread your everlasting concerns hang, you would anxiously employ the precious moments, that compose the scanty period of your life, in the *one thing needful.* For,

“The least of these a serious care demands,

For, tho’ they’re little, yet they’re *golden sands.*”

But perhaps you are one of those, who care not to indulge such serious reflections, and strive to banish such unwelcome visitors from your breast. Something more lively than such gloomy subjects, (as perhaps you call them) occupies your thoughts. You are a man of pleasure; one, who traverses uncontrouled the flowery scenes of the *gay world*, and takes large draughts of the world’s pleasures;

which, with a *lethean* virtue, intoxicate your senses, bury in oblivion every serious thought, and lull you to sleep on the lap of *licentiousness*. This monster with her *Syren* voice hath sung a *requiem* to the clamours of that faithful monitor, *conscience*; so that you can drink, whore, game, &c. &c. without feeling any of those pious qualms wherewith “your enthusiastic precisans are troubled.” But O man, *tranquillitas ista tempestas est*; such a rest, such a vicious serenity, is a prelude to a most dreadful tempest: And you will sooner or later find, that the description *Solomon* gives of the prostitute, is strictly applicable to every forbidden pleasure. *Her lips drop as an honey tomb, and her mouth is smoother than oil; but her end is bitter as wormwood, and sharp as a two edged sword: her feet go down to death, her steps take hold on hell.* Prov. v. 3—5. Perhaps you have sucked in the poison of infidelity, and argue in the language of the *hell fire club*,* that “the

* Societies bearing this *infernal* name, have been established by the *prince of darkness*, in different parts

“the author of nature hath planted in us
 “such and such pleasing passions, and
 “that it cannot be criminal to indulge
 “them freely.” But this is diabolical so-
 phistry, and a mere begging the question:
 For it is a glaring falsehood that God hath
 “planted in us vicious passions,” because
 by so doing, he would be the author of
 sin; which is contrary to his very nature.
 No. *An enemy hath done this.* Matt. xiii.
 28. *GOD made man upright,* and formed
 his heart after his own holy similitude;
 like some beautiful parterre, stored with
 all manner of fragrant flowers and odo-
 riferous plants, delightful to the eye, and
 pleafant to the smell. But the Devil, that
wild boar out of the wood, rushed into this
 garden, tore up every plant of the LORD’s
 planting

parts of the kingdom, the members wherof proceed
 to such libertinism, in principle and practice, as
 to resemble beasts, or devils incarnate, rather than
 men: So that their societies deserve the name of
randæmonium, an assembly of Demons, rather than
 a club of rational creatures. — A youth of distinc-
 tion, who some years ago had imbibed their prin-
 ciples, and conformed to their practice, died in a most
 shocking manner. His last words were, “ Oh! the
 intolerable pangs of hell and damnation!”

planting, and sowed tares in the room thereof. And as we were all in *Adam's* loins, as *caput gentis*, a federal head, therefore the evil of sin hath devolved on all his posterity. This accounts for all those sinful propensities abounding in the heart of every individual born into the world. For, since the root is corrupt, all the branches are corrupt also. And whereas infidels dare to affirm, that "it is not criminal to indulge our innate sinful inclinations," a book of infallible, because divine authority, declares, that, *if ye live after the flesh ye shall die*: Rom. viii. 13. And again, *He that committeth sin, is of the devil; for the devil sinneth from the beginning.* 1 John iii. 8. And those who are to be eternally excluded the mansions of blifs, are described in Rev. xxii. 15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.* From all which scriptures it is evident, that the evil inclinations in man, are not from GOD, but from Satan; that all who indulge them habitually, and with consent, are

are under his dreadful servitude; and, that such as live and die his willing servants, shall have their bitter portion with that apostate spirit, in regions of endless misery, *where the worm dieth not, and where the fire is not quenched.*

O reader, let me beseech you to lay these things to heart. Tho' you may now be basking in the sun-shine of health, and youthful vigour, O consider that, contrary to your expectations, your sun may set in the very morning of your days! If you persevere in your sinful courses, they will bring rottenness into your bones, and inexpressible anguish into your soul. *The wages of sin is death.* Trifle not with sin; for it is a deadly serpent, whose bite is ten thousand times worse than that of the serpents which stung the *Israelites* in the wilderness.—But if you enquire, “What must I do to be saved?” I point you to the remedy. JESUS, the glorious anti-type of the brazen serpent, can heal all your sinful malady, and save to the uttermost. His precious name is expressive of the great salvation.

salvation he accomplished for his people, from the curse of a broken law, the wrath of GOD, and the second death. He became man, that he might suffer in the very nature wherein man had sinned; and, that his satisfaction might be of infinite sufficiency for all the purposes of salvation, *in HIM dwelt all the fulness of the GOD-HEAD bodily.* Col. ii. 9. Being thus God and man in one CHRIST, he is a complete SAVIOUR, adapted to the state of the most flagrant offenders, who fly to the all-cleansing fountain of his precious blood. In him the vilest, who believe, have a perfect righteousness, whereby the law receives all its demands on the sinner, justice is fully satisfied, and the Father infinitely well pleased. Therefore, saith the LORD, *Look unto me, and be ye saved, all the ends of the earth.* Isa. xlv. 22.—The youth, who wrote the annexed letters, exemplified the truths here enforced. He was a monument of the power of divine grace, and of the extent of infinite mercy, thro' the MEDIATOR's glorious righteousness. Tho' blackened o'er with accumulated guilt, he was

was washed whiter than snow, in the all-cleansing fountain of the REDEEMER's precious blood: and tho' absorbed in the love of sin, yet here you see him emerging from the horrible pit of corruption, ravished with a display of the gospel salvation, and triumphing over all his enemies by faith in a crucified SAVIOUR. Oh ! that it may be thy happy case, whoever thou art, that perusest this little pamphlet ! Believe me, I sincerely wish you that happiness, which the young gentleman, of whom it treats, experienced in his departing moments, when in the full triumph of faith, he cried out, " Ever since that happy day," (whereon the LORD spoke peace to his troubled soul) " I have lived in peace and joy, under the smiles of Heaven, and in the firm faith and hope of being for ever with JESUS. I am here a monument of sovereign mercy, longing to be dissolved, and to be with CHRIST !" Here you see wherein true happiness consists; not in an allowed indulgence of sin, but in throwing from your bosom, the deadly viper,

viper, and embracing in the arms of faith, the *LORD of life and glory*. You may imagine, that if you give up your beloved lusts, and become truly religious, you must then bid adieu to all happiness. But this is a great mistake. For then, and then only, your happiness will commence. Hear what the dying youth says upon that subject. “O tell them,” (his brothers and sisters) “from me, that religion is not a mopish, melancholy business, as the prophane wits of the age would paint it; but that wisdom’s ways are ways of pleasantness, and all her paths are peace. I have found it so; and set to my seal, that GOD is true; and affirm, that I never felt any lasting pleasure, or solid joy, till I turned to the *LORD*, and tasted that he is gracious.”

But, perhaps, like some young men of the present dissolute age, in publick you put on the guise of great decency and politeness, but in your private haunts throw off the mask, and act a part unworthy the gentleman, the christian, or

the man of sense. Content, that your vicious actions are screened from the notice of man, you consider not that the broad eye of omniscience is looking down upon you in your most occult situation, and that an heart-searching God, shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii. 14. Awful words ! O think what it is to be brought to judgment !

But if any serious impressions have been made on your mind, permit me to caution you against two things. 1. Avoid the company of those who speak honourably of religion, but whose conduct is as diametrically opposite to their profession, as darkness to light. Such act the part of *Judas*, and, without repentance, will meet with his dreadful portion. 2. Beware of frequenting places of (what the world calls) *innocent amusements*, but which ought more properly to be styled, *nurseries of vice, and tabernacles of impiety*. Above all, tread not the courts of that *ecclesia Diaboli*, that sanctuary of Satan,

the *play-house*. The stage is arrived, in the present day, to the very summit of prophanity. Of this, the exhibition of the *Minor* is a proof; a performance which, at the same time that it brings no credit to the author, as being exceedingly groveling and bald, and therefore fitter for *Billingsgate* than the theatre, is replete with the most horrid impiety, and calculated to pour daring contempt on some essential doctrines of the gospel. The author * vents his ribaldry against an eminent servant of CHRIST, who made it his constant employ to demolish Satan's kingdom, of which the stage is a principal supporter; but it is apparent, that the gospel of the blessed GOD, is the primary object, at which (like Solomon's fool) he levels arrows, firebrands and death; while, to consummate his audacious impiety, he cries, “*Am I not in sport?*” All the harm I wish the author, is, that he may see his folly in time, and make the *Minor* perform quarantine in the

* Samuel Foote.

the flames, for that spiritual plague, of which it has been the unhappy vehicle.

As for the believer, there is no need of any prefatory encomiums to recommend these letters to *him*. Their blessed subject will be a sufficient recommendation. And, the moment he casts his eye upon them, his attention will be engaged by the vein of genuine gospel experience that runs thro' them; and when he contemplates the grace bestowed on the author, he will be ready to cry out in astonishment, "*Is not this a brand plucked out of the fire?*" — Wishing the reader an happy deliverance from this present evil world, and an admission to everlasting Glory, I remain,

His soul's sincere well-wisher,

R. D.

LETTER

to certain limits and so forth. This is
already present even though it is
there on a more refined scale. A
kind of biological mechanism to some
of the things that happen in this field.
This is one of the ways in which
the biological mechanism is set into motion
and this is what we call the
biological mechanism. This is the
kind of thing that happens in this field.
This is the kind of thing that happens in
this field. This is the kind of thing that
happens in this field. This is the kind of
thing that happens in this field. This is the
kind of thing that happens in this field.

Chap. I. Lecture

III. Biological Mechanism

Biological



LETTER I.

SIR,

I received your kind letter, wherein you give me many excellent advices, very proper for one in my situation ; and, at the same time, you express an earnest desire for my recovery. But this cannot be expected, considering I am brought so low by this long illness, this wasting distemper. You ask me to give you an account of my life, from the time I left my father's house, 'till now. I shall readily comply with your request, (tho' I am very unable to write,) as I doubt not you will make a good improvement of the melancholy narrative, and exhort my brothers and sisters to observe the contrary conduct.

The manner of my youth you were well acquainted with ; and could not but observe,

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that

that it was spent in vanity and folly ; the sad remembrance whereof has pained me not a little, since my confinement. Altho' I had a good example set before me, yet I gave loose to my own perverse inclinations, and followed, unrestrained, the ways of sin.

After I left the grammar school, I was sent to the university here, without the smallest acquaintance with religion. I was not wicked, remarkably so, the *first* year. But, the year following, I got into the acquaintance of some young fellows of wit and humour, by whom, alas ! I was seduced to vice and prophaneness. For a time, they spoke honourably of religion and virtue : but the mask was soon laid aside ; and they appeared in their proper characters. Religion and virtue were ridiculed, and represented by them, as unworthy the notice of such a noble creature, as man. I soon learned to drink to excess, and imbibed the wicked tenets of my comrades. When disordered with liquor, I was carried to *bawdy-houses*, which I always declined, when sober, and spent nights in the embraces of lewd women. After a night spent in such debauchery, I remonstrated to my companions, the sin, the folly, and fatal consequences of such lewdness. They, who had been longer conversant in impiety, answered me with a loud laugh, that my head was filled with enthusiastic notions, and

and that I had some how learned the cant of fick-brained fools. They then told me, " religion was all a jest ; the gospel a cunningly devised fable, and nothing but priest-craft ; that men were at liberty to follow the dictates of their own mind, and not to be accountable to any other motive of action, or any being whatever ; that men were to pursue, or refrain from pleasure, according to the constitutions of their bodies, without regard to any other motive of action ; so that if a man impaired his health, by drinking or whoring, his constitution then directed him to abstain from, or follow these sparingly. But that if a man could drink and whore, without hurting himself, there was no harm in the matter ; that, on the contrary, nothing could be more innocent than such gratifications, and the pleasures attending them were most exquisite : and, at any rate, if there was any sin in the matter, it could not be imputed to us, who were born with such passions, which it was not in our power to prevent ; and as the author of nature had planted in us such pleasing passions, it could not be criminal to indulge them freely." They farther told me, that I would soon see some other flaming devotees to religion employed as they were.

With this wicked sophistry, enforced with all the plausible arguments, that hellish art could invent, was I seduced ; especially, when I saw

some of the young CLERGY,* and others, who professed to be religious, haunt lewd houses, tho' very secretly. I learned to swear, to drink, and to whore. I soon commenced a debauchee, and would undoubtedly have gone to far greater excess of riot, if my finances would have answered my extravagance. But, as my Father did not allow me much money, I was obliged, reluctantly, to regulate my pleasure by the extent of my funds. As I staid in the town, both summer and winter, with shame I write it, I followed this course of life, the last three years I attended the university ; and, 'till the time I was closely confined, my life was one continued scene of debauchery and lewdness. I could give you a particular account of my own impiety ; of the many lewd houses in this city ;† of the scandalous impur-

~~and open to all eyes : of the d~~
~~contaminated and blighted character of~~
~~such places as these : of the~~

* O that such *clerical* fornicators would seriously consider the contents of that awful scripture in *Jer.* xxiii. 14, 15, and the Apostle's reasoning in *Rom.* ii. 22. Surely there cannot be a more base, disingenuous, and shocking character, than that of a man, who gravely stands up in a ministerial habit, to reprove others for those very sins, in which he habitually indulges himself. Should this alarming letter fall into the hands of any such, I pray that it may communicate the same conviction that *Nathan's* message did to *David*, when the faithful prophet cried, "Thou art the man."

† Magistrates, who are appointed to be *a terror to evil doers*, should labour to purge the land of such places of public nuisance, and express the severest discountenance of the horrid scenes

dence of the prostitutes ; and the daring impiety perpetrated in those sinks of debauchery, the remembrance of which strikes terror on my mind.

But notwithstanding I was so complete a rake, I duly attended ordinances on the Lord's day. For, tho' I lov'd impiety, I did not like to be thought a debauchee. I must indeed own, I had several convictions of the evil of my ways, and sometimes dreadful stings of conscience. But wine and whores extinguished and enervated these, and with pleasure I embraced every opportunity to still the voice of that troublesome monitor, conscience, (as I wickedly fancied it to be) that, it being lulled asleep, I might pursue vice without anxiety. By this method conscience became seared, reason was drowned, and religion was laughed to scorn. I fancied myself a very happy and pretty fellow, who could pursue vice in its various shapes, and spend my days in so much mirth and jollity, without uneasiness

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or

scenes of debauchery exhibited therein, whereby the greatest affront is done to every law human and divine, and our youth ruined to all intents and purposes. But either thro' slumbering remissness, or base connivance, it is notorious that bawdy-houses are of late greatly multiplied, and that common prostitutes, with audacious front, croud our streets, to the great dishonour of an holy God. What an awful account will that magistrate give to the judge of quick and dead, who either is inattentive to, or winks at, such lewd practices, seeing he thereby becomes, in some sense, a partaker with adulterers !

or remorse. However, by this vicious course of life, I soon impaired my health, and ruined a fine constitution !

When I first felt the attacks of disease, and came to be infected with the venereal taint, I meditated a retreat from the tabernacles of impiety, and resolved to be sober and do wickedly no more. But alas ! my goodness was like the morning cloud, or the early dew, it soon evaporated and vanished. For, no sooner did I recover, but I returned like the dog to his vomit, or like the sow that was washed to her wallowing in the mire. The pleasure of vice bewitched me ; the allurements of harlots robbed me of thought ; and wine stifled all my resolutions ; and I at length became a sacrifice to a wasting consumption. It is now six months since I was confined to my room ; and, tho' all endeavours have been used for my recovery, yet the disease baffles human skill, and laughs at the virtue of medicine. Death, the *king of terrors*, advances towards me with hasty steps ; he takes large strides to overtake me, and in a few days will bring me to the grave, *the house appointed for all living*. I shall lie in the silent grave, 'till the heavens be no more. Oh ! that I might die in JESUS, and be sealed at his right hand, when before him shall be gathered all nations.

Soon after my confinement, I began seriously to reflect on my former ways. Jehovah, whom I had

I had offended, did not forsake me in my extremity, nor suffer me to sink under such a load of guilt. I fell under dreadful convictions of sin. The agony of my mind, for some weeks, was so terrible, that I scarce could get any rest, and the terror of my conscience was so deep and galling, that the bed and the chair shook under me. When I fell asleep at night, I feared, I should awake in hell. In the morning, the horror of my conscience became visible in my countenance; that every one who saw me, observed, with concern, something so amazingly ghastly in my looks, as persuaded them, I was, over and above my disease, labouring under dreadful horrors of conscience, or that *the pains of hell had got hold upon me.* Five weeks was I in this dreadful condition, expecting death every moment, and then to be swallowed up of hell, and to be with the devil whose servant I had been for many years. However I did cry for mercy; I besought heaven with importunity and tears. I read the bible; and looked at the example of profligate sinners, who had been saved from everlasting burnings. Often did I say to those about me, in great anguish of heart,
“ Have pity upon me, ye my friends, for the
“ hand of GOD hath touched me, the arrows
“ of the Almighty are within me, the poison
“ whereof drinketh up my spirits. The terrors
“ of GOD do set themselves in array against
“ me.

" me. * I am made to pass months of vanity,
" and wearisome nights are appointed for
" me." §

At last, when I thought myself a reprobate, ripe for the fire of hell, the LORD spoke peace to my troubled soul. † CHRIST offered himself to me in his word, as the Saviour of sinners. || I was filled with joy and peace in believing. The love of GOD was shed abroad in my heart by the Holy Spirit, and I rejoiced in GOD my Saviour.

I looked back on my former ways with shame and blushing; I abhorred myself in dust and ashes. I looked to JESUS whom I had pierced and mourned. My ghastly looks were soon altered, and the horrors of my mind were changed into a pleasing calm. Down I fell on my knees, and praised GOD, even the Father of our LORD JESUS CHRIST, for his abundant mercy and grace towards me the chief of sinners. Ever since that happy day I have lived in peace and joy, under the smiles of heaven, and in the firm faith and hope of being for ever with JESUS. I am here a monument of sovereign mercy, longing to be dissolved, and to be with CHRIST, which is far preferable to all the joys of this world. The pain and trouble of my poor wasted carcase are great, and would be intolerable, if it were not for the peace and joy I have in

CHRIST

CHRIST my Saviour. My troubles will soon have an end ; death is on his way to cut the thread of my life, and the angels will speedily waft me to the mansions of bliss. An entrance shall be administered to me abundantly into the heavenly kingdom and glory of the *prince of the kings of the earth.* I shall, in a little, sing praises to the son of GOD, *who was slain, and hath redeemed me to GOD by his blood!* I shall spend an eternity in singing praises and hallelujahs to GOD and to the LAMB ! Come LORD JESUS ; come quickly. Amen !

I have earnestly admonished my companions and all who come near me, to fly to GOD thro' CHRIST ; to forsake their sins, and become christians indeed, lest the LORD pour forth his fury upon them. I hope some of them are now under convictions. The LORD be merciful unto them for JESUS' sake. Oh that I had begun to seek the LORD sooner ! For thus had I been preserved from that fatal course of lewdness and impurity, which, after ruining my health, and enfeebling my strength, hath cut me off in the flower of my days, and bloom of my years.

O tell my brothers and sisters, who you know are younger than I, that I exhort them as a dying man, with my last breath, to seek the LORD, in their early days, and dedicate themselves to GOD in the time of their youth ; to read much of his word carefully every day, and attend

attend his ordinances ; and to allot much of their time for secret prayer : for, thus shall they be preserved from the destructive vices, in which I long wallowed, and have peace and satisfaction in CHRIST, when they come to a death bed. O ! tell them from me, that religion is not a mopish, melancholy business, as the prophane wits of the age would paint it ; but that *wisdom's ways are ways of pleasantness, and all her paths are peace.* I have found it so ; and set to my seal that GOD is true ; and affirm that I never felt any lasting pleasure, or solid joy, till I turned to the LORD, and tasted that he is gracious. All my former pleasures were, like the crackling of thorns under a pot, a sudden blaze that soon evaporated. Tell them, I hope to meet them in glory, and to sing with them, the song of Moses and the Lamb. — To the God of all grace I commend them, who is able to build them up, and give them an inheritance among them that are sanctified. My strength fails ; I can write no more. Ere you receive this, I shall be with the Lamb on the heavenly Mount Zion, and be eating of the fruit of the tree of life, which is in the midst of the paradise of GOD. Adieu, till we meet in glory. The grace of our LORD JESUS CHRIST be with you all !

LETTER

LETTER II.

DEAR SIR,

I HAVE just received yours ; which gave me inexpressible delight. I thanked, I blessed, I praised the name of GOD on your behalf. As I was the unhappy instrument of seducing you into the service of Satan, initiating you in vice, and bringing you to wallow in fleshly lusts that war against the soul ; so your recovery from these wicked practices, and your partaking of the mercy of GOD, has been the most joyful news that ever I heard. Blessed be the LORD for what he has done for you. O let us magnify the LORD, and exalt his name together ! O praise him for his abundant mercy toward you, and walk humbly before him all the days of your life ! Abstain from all appearance of evil ; adorn the doctrine of GOD your SAVIOUR in all things, and be careful to maintain good works. *As you have received CHRIST JESUS the LORD, so walk in him. Live by faith, and grow in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST.* Employ your time and your fortune to the glory of GOD ; and be an advocate for GOD and religion, in opposition to the impiety and debauchery of the age.

age. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Be not ashamed to own CHRIST before men, though you should be exposed to the laughter and ridicule of profane wits. Diligently read the holy scriptures ; dedicate much of your time to prayer and meditation ; attend the public worship of GOD ; associate yourself with the righteous, those excellent in the earth ; and do all in the name of our LORD JESUS CHRIST, and with a view to his glory.

I still continue to languish under the burden of the wasting distemper that has seized me, and grow weaker and weaker every day. My health declines apace ; I shall soon waste away, and give up the ghost. My days are swifter than a post ; they flee away, they see no good ; they are passed away as the swift ships, as the eagle that hasteth to the prey. My days are determined, the number of my months is with GOD, he hath appointed me bounds that I cannot pass. My youthful beauty fades away ; my blooming complexion, which I once doted so much upon, is now no more. A languid paleness, and a black deformity, cover my once fair face. For when GOD with rebukes doth correct man for iniquity, he maketh his beauty to consume away like a moth : surely every man is vanity. LORD make me to know mine end, and the measure of my days,

days, what it is, that I may know how frail I am. Sin is the cause of all my trouble. How many are my iniquities and sins ! Make me, O LORD, to know my transgression and my sin. *Wash me thoroughly from mine iniquity, and cleanse me from my sin.* Against thee, thee only have I sinned, and done innumerable evils in thy sight. Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O GOD, and renew a right spirit within me.

The troubles of my mind continued for some time after you retired to the country. During that time I was in the most miserable condition imaginable. My heart was sore pained within me, and the terrors of death had fallen upon me. I was driven to despair of the mercy of GOD, and looked upon myself as fuel fit for the infernal *Tophet*. I often thought, that Hell from beneath was moved to meet me at my coming ; that every night would be my last, and that in the morning I should lift up my eyes in torments. I was afflicted and ready to die. My soul was full of troubles, and my life drew nigh unto the grave. Terror broke my heart, and I was full of heaviness ; I looked for some to take pity, but there was none ; and for comfort, but I found none. All Persons

were miserable comforters to me; Physicians of no value. The arrows of the Almighty stuck fast in me, and his hand pressed me sore. I was troubled, I was bowed down greatly; I went mourning all the day long. Thus because of my transgressions, and because of mine iniquities, I was afflicted. The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow; I was greatly afflicted.

Nevertheless, in the midst of this mournful scene, I cried night and day unto the LORD for mercy. I said, "Hear me speedily, O LORD; my spirit faileth; hide not thy face from me, lest I be like those that go down into the pit. Cause me to hear thy loving-kindness in the morning, and speak peace to my troubled soul. Though I have been a monster of iniquity, and wallowed in all manner of filth and abomination; though I have profaned thy holy name and day, and have wasted my time, strength, and substance in rioting, chambering and wantonness; though GOD has not been in all my thoughts; though I have procured all this trouble to myself; and deserve nothing at thy hand, but the direful effects of divine wrath, and to fall into the hands of the living GOD; yet, O most gracious GOD, in whom compassions flow, whose tender mercies are very great, extend thy pity

pity to me, and save me for thy name's sake. Have mercy upon me, O God, according to thy loving-kindness ; according to the multitude of thy tender mercies blot out my transgressions. O pluck me as a brand out of the burning, and magnify thy mercy in my salvation. O thou who camest into the world to save sinners, save and redeem me. Many eminent transgressors, and remarkable offenders, a *Manasseh*, a *Mary Magdalene*, a *Paul*, have tasted that the *LORD* is gracious ; those who imbruied their hands in the blood of the Son of *God*, have been redeemed by that blood ; nay, fornicators, idolaters, adulterers, effeminate, sodomites, thieves, covetous, drunkards, revilers, extortioners, have been washed, sanctified, and justified in the name of the *LORD JESUS*, and by the Spirit of *GOD*. Oh ! *LORD*, have there been so many instances of the efficacy of sovereign grace ? Have all the general assembly and church of the first-born, who are written in heaven, been sinners, and children of wrath ? and shall I, a poor miserable wretch, a vile fornicator, a stupid drunkard, a seducer of others to impiety, be excluded from thy favour ? If only sinners are saved, and *CHRIST* came to call such only to repentance ; O let me be among the happy number. What had all the saved ones to recommend them unto thy favour ? What good had they done to me-

rit eternal life? What thing was valuable about them, and calculated to procure thy merciful regard? Surely they *had* nothing, they had *done* nothing, they *possessed* nothing. Guilt and sin was their portion, their business, and their chief qualification. Surely, this is my case, my dreadful case. O then, for CHRIST's sake, save me. Draw me unto thee with all the sin and guilt that lies heavy upon me, seeing thou requirest sinners to come unto thee in their worst, their most undesirable state. I have nothing to present to thee but guilt, complicated, highly aggravated guilt. The only thing I have ever done, is sinning; and my *only* merit is wrath. Yet, O LORD, thy call reacheth me. *Unto you, O men, I call, and my voice is to the sons of men.* *Come unto me, all ye that labour, and I will give you rest.* *Whosoever will, let him take the water of life freely.* But though thy call be clear and distinct, yet I cannot accept it; I cannot come unto thee; my heart is hard, my mind is blind, my will is rebellious, and my conscience feared: how then can I believe? I see that thou callest sinners, and as great sinners as I have been; but who can believe? It is a work insuperable to me, impracticable by a sinful creature. It is not the effect of free-will, nor of human ability. O then let it be given unto me to believe in the name of the LORD JESUS CHRIST; for

for faith is the gift of GOD ; and CHRIST is the author and finisher of faith. Draw me, O LORD, then will I run after thee. Say unto me, “ I am thy GOD ; ” and I will say, “ I am thy servant.” Say with power, “ Turn, O backslider, and I will heal thy backslidings ; ” then will I answer, “ Behold I come unto thee, for thou art the LORD my GOD.” Consider, and hear me, O LORD, and lighten mine eyes, lest I sleep the sleep of death. Turn thee unto me, and have mercy upon me ; for I am desolate and afflicted. The troubles of my heart are enlarged ; O bring thou me out of my distresses. Look upon mine affliction, and my pain, and forgive all my sins. O LORD God of hosts, hear my prayer ; give ear, O God of Jacob. Let my prayer be set forth before thee as incense ; and the lifting up of my hands, as the evening-sacrifice. O happy is he that hath the God of Jacob for his help, whose hope is in the LORD his GOD. LORD, make me thine ; let me be thine ; let me be reckoned among thine, in the day that thou makest up thy jewels. Amen ! ——

Many days and nights I spent in such prayers and soliloquies ; sometimes entertaining hopes of mercy, at other times depressed with fear, and perplexed with an unbelieving distrust and despair of ever being delivered from my troubles. In this my adversary the devil, no doubt, had a

principal hand. And truly I need not be ignorant of his devices ; considering the many temptations wherewith I have been harassed, and the many blasphemous thoughts he has endeavoured to dart into my mind. O the subtlety of this old enemy of the human race ! He first allures men to sin by the bait of pleasure and profit ; and when the sin is committed, the fancied pleasure fled, and the profit found to be desperate misery ; when severe remorse of conscience, and excruciating pain of body, are all the rewards of a vicious life, then desperation is the instrument which he manages, and often with such success, that the sinner, despairing of help, and afraid of his offended Maker, runs away from him, plunges into the commission of the most abominable wickedness, and sometimes puts an end to a miserable life by a halter. This deceiver and destroyer of mankind brings the sinner, by a perpetration of all manner of horrid crimes, to the gates of hell ; and when the remedy, the only efficacious remedy, is, by the gospel presented to him, he causes him to fly from it, persuades him it is not directed to such a vile wretch, or raises doubts of its efficacy and suitableness for such a deplorable case. The LORD rebuke this adversary and devourer !

Thus I spent a life in continual agony and pain. My hope fluctuated, despair prevailed, and a sense of guilt made me ~~screamb~~^{fall} under the power

power of temptation. But it often, perhaps always, happens, that the *sinner's extremity is the LORD's opportunity.* This was my case. When I was reduced as low perhaps as I had ever been before; and my conscience had fearful forebodings of everlasting destruction; then, even in that critical moment, the God of mercy the lover of souls, stepped in for my help, and, in great mercy, spoke peace to my troubled soul. I had gone to bed the preceding evening in inexpressible horror and agony of soul, occasioned by a retrospect to all the impiety I had been involved in, the shocking circumstances of my lewdness and debauchery, the aggravations attending my crimes, as being perpetrated in spite of knowledge, convictions, and warnings, &c. and fully persuaded my soul should be required of me that night. I was seized with a shivering, so that every member of my body trembled, and my teeth chattered. I could only utter a few confused cries to heaven. In this situation I fell asleep, as I suppose, about twelve at night. I slept very soundly and calmly, and awaked between five and six in the morning, with remarkable tranquillity of spirit, with these words running in my mind, *I, even I, am he that blotteth out thy transgressions for my name's sake, and will not remember thy sins.** I was uncommonly

monly refreshed with sleep. My gracious GOD discovered to me, that my help was in him alone ; that, however vile and wicked I had been, yet sovereign mercy reached me ; that he had laid help upon one that is mighty ; * that this Saviour and great ONE came into the world to save sinners ; that GOD had so loved the world, as to give his only begotten SON, that whosoever believeth in him, might not perish, but have everlasting life. § I saw clearly my warrant and title to believe in the LORD JESUS ; that it was my indispensable duty to do so ; that it was CHRIST's business to save sinners ; that for that glorious purpose he was set apart from eternity, in the counsel of peace, † promised in paradise to the founders of mankind, as the seed of the woman that should bruise the serpent's head ; pointed out by the Old Testament sacrifices and ceremonies, represented in prophetical declarations, and at last manifested in the flesh ; that for this end he fulfilled all righteousness, was arraigned, abandoned, condemned, and crucified. The LORD bestowed on me the Spirit of Faith, and therefore I believed. I was engaged to hope in GOD, and trust in his salvation. I was powerfully and sweetly persuaded to receive the LORD JESUS CHRIST, as my TEACHER, my SAVIOUR, my GOVERNOUR. Thus I,

who

who had long dwelt in the tabernacles of impiety and debauchery, pursuing a course disgraceful and destructive to human nature, and who had lived without GOD in the world, was made to return unto the LORD, and dwell under the wings of the GOD of ISRAEL. Thus did JEHOVAH turn for me my mourning into dancing ; he put off my sackcloth, and girded me with gladness. Then did I cry out, *O LORD, I will praise thee : for though thou wast angry with me, thine anger is turned away, and thou hast comforted me.* Behold, GOD is my salvation : I will trust, and not be afraid : for the LORD JEHOVAH is my strength and my song, he also is become my salvation. * Bless the LORD, O my soul, and forget not all his benefits ; who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies. § *LORD, thou wilt ordain peace for me ; for thou wilt work all my works in me.* † Then did the LORD say unto me, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins : return unto me for I have redeemed thee.* || Look unto me, and be thou saved ; for I am GOD, and there is none else. Harken unto my commandments ; then shall thy peace be as a river, and thy righteousness as the waves of the sea,

For

• Isa. xiiii. 1, 2.

§ Psalm ciii. 2—4.

† Isa. xxvi. 12.

|| Isa. xliv. 22.

Far a small moment did I forsake thee, but with great mercies will I gather thee : in a little wrath I bid my face from thee, for a moment ; but with everlasting kindness will I have mercy on thee. * I will not contend for ever, neither will I be always wroth : I have seen thy ways, and will heal thee ; I will lead thee also, and restore comforts unto thy mourning soul. I will be thine everlasting light, and the days of thy mourning shall be ended. Then did I also say, I will greatly rejoice in the LORD, my soul shall be joyful in my GOD ; for he hath clothed me with the garments of salvation, he hath covered me with the ROBE OF RIGHTEOUSNESS. § Who is a GOD like unto thee, that pardonest iniquity, that passest by the transgression of the remnant of thine heritage ? Thou retainest not thine anger for ever, because thou delightest in mercy. Thou wilt turn again, thou wilt have compassion upon me, thou wilt subdue mine iniquities, and cast all my sins into the depths of the sea. Thus the LORD towards me was mighty and gracious ; he saved me, he rejoiced over me with joy ; he rested in his love, he joyed over me with singing. My terrors were changed into smiles, and my wearisome days and nights succeeded by joyful and gladsome seasons. I repented, I abhorred myself ; I said, What can I seek, what can I desire more ? I never had such a view of the infinite evil that is

is in sin before. Formerly I considered it as a great evil, pregnant with all mischiefs and misery ; and I was made to hate it, rather through fear of its fatal consequences, than through any suitable conviction of its intrinsic evil and real demerit. But now I see it to be an infinite evil, that abominable thing which GOD hateth ; that nothing can purge away the guilt and defilement of it, but the blood of JESUS CHRIST ; and that nothing can break its power, but the mighty power of the King of Zion. Nevertheless I still feel the workings of corrupt nature and of unbelief. *I find a law in my members, warring against the law of my mind.* O that CHRIST, my mighty Redeemer, may break the power of sin and unbelief in me, afford me fresh supplies of his Spirit and Grace, so as the body of sin and death in me may waste and decay daily, until I be transplanted from this valley of tears to IMMANUEL's land, the inhabitant whereof shall not say, he is sick ! Haste the happy day, O LORD, my Saviour and Redeemer.

I hope you will praise GOD on my account, for his wonderful love and grace to me, the chief of sinners ; and ascribe this amazing change made upon me to the exceeding greatness of the power of GOD, excited in its operation by the most amazing and unparalleled love and grace. I now make particular mention of you in my prayers to the GOD of all grace, that

that the **LORD**, who hath begun a good work in you, may perform it unto the day of **JESUS CHRIST**, and preserve you from every evil work and way to his kingdom and glory. I long much for your return to this place, that we may join together in prayer and praise to the **GOD** and **FATHER** of our **LORD JESUS CHRIST**, for his marvellous mercy, for his wonderful love and grace to us, who were such remarkable and criminal offenders against his glorious Majesty. As I am growing weaker and weaker every day, and my distemper turns still more inveterate, in spite of all medicines; I earnestly desire to see you before I die, that I may be comforted in you. I seldom get a visit from any body; and pass the day in reading, meditation, and prayer. A visit from you will be more acceptable than from any person I know. To **GOD**, the preserver of man and beast, I recommend you on your journey. The grace of the **LORD JESUS CHRIST** be with you. Amen. I am,

My DEAR SIR,

Your affectionate friend and brother in CHRIST,

LETTER

LETTER III.

To his FATHER.

Honoured Father,

YESTERDAY I wrote a long letter to our friend Mr. — ; wherein I gave him a particular account of my life, since I left your house and came to this city. This I did, at his own desire. He may let you see it. By that letter, you will find what a wicked and wretched life I led, and to what lewd purposes I employed the money, that from time to time you were pleased to remit me, besides what I had of my own, independent of you, for two or three years past. However, it pleased the LORD to arrest me in my wicked career, and to confine me by a tedious consumption. I thought upon my former ways, and was enabled to turn to the LORD with all my heart. The LORD has been pleased, in his great mercy, to pardon all my former sins and folly: to receive me into a state of friendship and favour with himself; and to give me the solid hope and unshaken faith of being with him for ever. This will comfort you in your old age, that I die in

D

JESUS

JESUS CHRIST. I am within a few days of death*, and, probably, ere you receive this, I shall be singing and triumphing with *the nations of them that are saved*. I expect salvation thro' the mercy of GOD in CHRIST. I sail to IMMANUEL's land thro' the sea of death; but CHRIST will be with me in the deep waters. I look for redemption thro' the blood of JESUS, even the forgiveness of sins, according to the riches of his grace. I shall have durable riches and righteousness thro' the Son of GOD, according to his abundant mercy. He hath saved me by the washing of regeneration, and renewing of the HOLY GHOST, which he hath shed on me abundantly thro' JESUS CHRIST my Saviour. I shall be made an heir according to the hope of eternal life. *The GOD and FATHER of our LORD JESUS CHRIST, according to his abundant mercy bath begotten me again unto a lively hope, by the resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for those, who are kept by the mighty power of GOD, thro' faith, unto salvation §.* In a little while, the warfare of life shall be ended. I shall overcome

* The young Gentleman died a few days after writing this letter, in great peace and joy. His last words were, "I am full of the comforts of CHRIST. LORD JESUS, receive my spirit. Amen!"

come by the blood of the LAMB. I shall be clothed in white raiment. I shall sit with CHRIST on his throne. I shall be before the throne of GOD, and serve him day and night in his temple. I shall hunger no more, neither thirst any more ; the sun shall not light on me, nor any heat ; for the LAMB, which is in the midst of the throne, shall feed and lead me unto living fountains of water ; and GOD shall wipe away all tears from mine eyes.* Into thy hands, O God, I commend my spirit.

I hope my happy situation will comfort you under my death, and rejoice the heart of my honoured mother, and dear brothers and sisters. I hope to meet you all in Heaven, and welcome you to the land of glory. I wish you all grace and peace, from the GOD of all grace and mercy. The LORD be with you all ! Amen !

I am,

Honoured Father,

Your dying Son,

— — — ;

* Rev. vii. 15—17.

The letters were found in his cabinet, after his death, and from them only his friends got first notice of his lewd life; for he pursued his pleasure so secretly (reader is it thy case?) that he was never suspected by any to have been such a man as he was.

TWO



T W O

REMARKABLE INSTANCES OF THE

Extraordinary Interposition of Providence,
in the Deliverance and Supply of two
eminent MINISTERS of the GOSPEL.

- I. *An Account of the surprising deliverance of Mr. JOHN ROGERS, Minister at Croglin in Cumberland, and the ease of his deliverer. — An extract of a letter from a Dissenting Minister in Essex, to a merchant in Edinburgh, dated Oct. 12, 1767.*

TH E late Mr. Thomas Bradbury happened to dine one day at the house of Mrs. Tooly, an eminent Christian lady in London, who was famous in her day for religion, and for the love she bore to CHRIST, and to all his servants and people. Her house and table were open to them all, being another *Lydia* in that respect. Mr. Timothy Rogers, who wrote the book on religious melancholy, and was himself many years under that distemper, happened to

dine there the same day with Mr. Bradbury; and, after dinner, he entertained Mrs. Tooly and him with some stories concerning his father (who was one of the ejected ministers in the year 1662) and the sufferings he underwent on account of his non-conformity. Mr. Rogers particularly related one anecdote, that he had often heard his father, with a great deal of pleasure, tell to himself and others, concerning a deliverance which he had from being sent to prison, after his *mittimus*, as they call it, was written out for that purpose.

He happened to live near the house of one Sir Richard Cradock, a justice of the peace, who was a most violent hater and persecutor of the Dissenters; one who laid out himself to distress them by all the means which the severe laws then in being put in his power, particularly by enforcing the law against conventicles. He bore a particular hatred to Mr. Rogers, and wanted above all things to have him in his power; and a fair opportunity, as he thought, offered itself to him. He heard that Mr. Rogers was to preach at a place some miles distant; and he hired two men to go as spies, who were to take the names of all the hearers they knew, and to witness against Mr. Rogers and them.

The thing succeeded to his wish; they brought the names of several persons who were hearers on that occasion; and Sir Richard sent and warned

warned such of them as he had a particular spite against, and Mr. Rogers, to appear before him. Accordingly they all came with trembling hearts, expecting the worst ; for they knew the violence of the man.

While they were in his great hall, expecting to be called upon, there happened to come into the hall a little girl, a grandchild of Sir Richard's, about six or seven years of age. She looked at Mr. Rogers, and was much taken with his venerable appearance ; and he, being naturally fond of children, got her on his knee, and made a great deal of her ; and she was fond of him. At last Sir Richard sent one of his servants to inform the company, that one of the witnesses was fallen sick, and could not be present that day ; and therefore warned them anew to come on another day which he named to them.

Accordingly they came ; and the crime, as the justice called it, was proved. He ordered their *mittimus* to be written, to send them all to goal. Mr. Rogers, before he came, expecting to see the little girl again, had brought some sweatmeats to give her : and he was not disappointed ; for she came running to him, and was fonder of him than she was the day before. She was, it seems, a particular favourite of her grandfather's, and had got such an ascendancy over him, that he could deny her nothing. She was withal a child of a violent spirit, and could bear no contradiction,

diction, as she was indulged in every thing. Once, it seems, when she was contradicted in something, she run a penknife into her arm, that had near cost her either her life, or the loss of her arm. After which, Sir Richard would not suffer her to be contradicted in any thing.

Whilst she was fitting on Mr. Rogers's knee, and eating the sweatmeats which he gave her, she looked wishfully on him, and said, "What are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends whom you see here, to goal." "To goal!" says she; "why, what have you done?" "Why, I did nothing, but preached at such a place; and they did nothing but heard me." But says she, "my grandpapa shan't send you to goal." "Aye, but my dear," said he, "I believe he is now making out our *mittimus* to send us all there."

She run immediately to the chamber where her grandfather was, and knocked with her head and heels till she got in, and said, "What are you going to do with my good old gentleman here in the hall?" "That's nothing to you," said her grandfather; "get you about your business." "But I won't," says she; "he tells me, that you are going to send him and his friends to goal; and if you send them, I'll drown myself in the pond as soon as they are gone; I will, indeed." When he saw the girl

was

was resolute and peremptory, it shook him, and overcame even the wicked design he had formed to persecute the servants of the LORD. He stept into the hall, with the *mittimus* in his hand, and said, " I had here made out your *mittimus* to send you all to goal, as you deserve ; but at my grandchild's request, I fall from the prosecution, and set you all at liberty."

They all bowed, and thanked his worship. But Mr. Rogers stept up to the child, and laid his hand upon her head ; and, lifting up his eyes to heaven, he said, " GOD bless you, my dear child ; may the blessing of that GOD, whose cause you now did plead, though as yet you know him not, be upon you in life, at death, and throughout eternity." And then he and his friends went away.

Mrs. Tooley listened with uncommon attention to the story ; and, looking on Mr. Rogers, said, " And are you that Mr. Rogers's son ? " " Yes, madam," answered he, " I am." " Well," says she, " for as long as I have been acquainted with you, I never knew that before. And now I will tell you something you never knew before : I am the very girl your dear father blessed in the manner you now related it. It made an impression on me I could never forget." Upon this double discovery, Mr. Rogers and Mrs. Toole found they had a superadded tie of love and affection to each other beyond what they

they had before. And then he and Mr. Bradbury were desirous to know how she, who had been bred up with an aversion to serious religion, became so eminent a christian.

She complied with their request, and very freely told them her story. She said, that after her grandfather's death, she was left sole heiress of his great estate; and being in the bloom of youth, and having none to controul her, she went into all the fashionable diversions of the age in which she lived, without any manner of restraint. But at the same time she confessed, that, at the end of them all, she found a dissatisfaction both with herself and them, that always struck a damp to her heart, which she did not know how to get rid of, but by running the same fruitless round over and over again: but all in vain.

She contracted some slight illness, upon which she thought she would go to Bath, as hearing that that was a place for pleasure, as well as health. When she came there, she was led in providence to consult an apothecary, who happened to be a very worthy religious man. He enquired, what she ailed? "Why," says she, "Doctor, I don't ail much as to my body; but I have an uneasy mind, that I can't get rid of." "Truly," says he, "Miss, I was so too till I met with a book that cured me of it." "Books!" said she; "I get all the books I can lay my hands on,

" on ; all the plays, novels, and romances I can
 " hear of ; but after I have read them, my unea-
 " siness is the same." " That may be," said he,
 " Miss, I don't wonder at it. But this book I
 " speak of, I can say of it what I can say of no
 " other I ever read, I never tire of reading it ;
 " but can begin to read it again as if I never read
 " it before. And I always see something new
 " in it." Pray," says she, " Doctor, what book
 " is that ? " " Nay, Miss," answered he, that
 " is a secret I don't tell to every one." " But
 " could not I get a sight of that book ? " says
 she. " Yes," says he, " Miss, if you speak
 " me fair, I can help you to it." " Pray get
 " it me then, Doctor, and I'll give you any
 " thing you please." " Yes," says he, " if
 " you will promise one thing, I'll bring it you ;
 " and that is, that you will read it over careful-
 " ly ; and if you should not see much in it at
 " first, that you will give it a second reading.

She promised faithfully she would : and after raising her curiosity by coming twice or thrice without bringing it, he at last brought it, took it out of his pocket, and gave it her. It was a New Testament. When she looked on it, she said, " Poh, (with a flirt) I could get that at
 " any time." " Why, Miss, so you might." replied the Doctor ; " but remember I have
 " your solemn promise, that you will read it
 " carefully."

"carefully." "Well," says she, "though I never read it before, I'll give it a reading."

Accordingly she began to read it, and it soon attracted her attention. She saw something in it she had a deep concern in ; and if she was uneasy in her mind before, she was ten times more so now ; she did not know what to do with herself. So she got away back to London, to see what the diversions there would do again. But all was in vain.

She was lodged at the court-end of the town, and had a gentlewoman with her by way of a companion. One Saturday evening she dreamed, that she was in a place of worship, and heard a sermon, which she could remember nothing of when she awaked, but the text ; but the dream made such an impression on her mind, that the idea she had of the place and the minister's face, was as strong as if she had been acquainted with both for a number of years. She told her dream to her companion on the Lord's day morning ; and, after breakfast, said, she was resolved to go in quest of it, if she should go from one end of London to the other.

Accordingly they set out, and went into this and the other church, as they passed along ; but none of them answered what she saw in her dream. About one of the clock, they found themselves in the heart of the city ; and they went

went into an eating-house, and had a bit of dinner ; and set out again in search of this place.

About half an hour after two, they were in the Poultry, and she saw a great many people going down the Old Jewry ; and determined she would see where they were going. She mixed herself among them, and they carried her to the Old Jewry. So soon as she entered the door of it, and looked about, she turned to her companion, and said with some surprise, “ This is the very place I saw in my dream.” She had not stood long, till Mr. Shower, who was then minister of the place, went up into the pulpit ; and so soon as she looked on him, with greater surprise still she said, “ This is the very man I saw in my dream ; and if every part of it hold true, he will take that for his text, Psalm cxvi. 7. *Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.* When he rose to pray, she was all attention, and every sentence went to her heart. Having finished prayer, he took that for his text ; and there God met with her soul in a saving way and manner ; and she at last obtained what she so long sought for in vain elsewhere, rest to her soul in him who is the life and happiness of souls.

* * * The publisher thinks it only necessary to say, that the foregoing account of Mr. Rogers and Mrs. Tooly, is sufficiently authenticated by the gentleman

from whom the writer of the letter had it, the late
Rev. Dr. Wood, at Norwich.

II. An extraordinary instance of the goodness of divine Providence, in the seasonable supply of Mr. DAVID ANDERSON, Minister at Walton upon Thames, ejected by the Bartholomew Act 1662. — Taken from Dr. Calamy's Account of the ejected Ministers.

THIS good man being apprehensive of a return of Popery, soon after his ejectment crossed the seas and went into Zealand, and settled at Middleburgh, with his wife and five small children. Having no employment there, he soon consumed the little money he had carried over with him, and owed a year's rent for his house, and was reduced so low as to want bread: and such was his modesty, that he knew not how to make his case known in a strange country. In this condition, after he had been one morning at prayer with his family, his children desired some bread for their breakfast: but having none, nor money to buy any, they all burst out into tears. In this sorrowful case, the bell at their door rung; and Mrs. Anderson went to see who was there, in a mean and mournful habit. The person that rung the bell, asked for the mistress: she answered, that her name was

An-

Anderson. Here, says he, a gentleman has sent you this paper, and will send you in some provisions presently. When they had opened the paper, they found forty pieces of gold in it. The messenger went away, without telling his name, or whence he came. Soon after came a country-man, with a horse-load of provisions, of flesh, fish, herbs, and bread, and all things necessary to their living plentifully, as long as what was brought would keep good. Neither did he tell them from whence they came; nor did they know to their dying day, who it was that so seasonably relieved them. But Mr. John Quick (from whose memoirs this account is taken) being, in 1681, pastor of the English church at Middleburgh, came accidentally to the knowledge of the whole matter. For being at the country house of Mijn Heer de Koning, a magistrate of that city, and happening to mention that story, M. de Koning told him, that he was the person that carried the gold from Mijn Heer de Hoste, a pious merchant of that place, with whom he was then an apprentice. He added, that Mijn Heer de Hoste, observing a grave English minister walk the streets frequently, with a dejected countenance, inquired privately into his circumstances, and apprehending he might be in want, sent him the gold by M. de Koning, and the provisions by his country servant, saying with a very Christian tenderness,

GOD forbid that any of CHRIST's ambassadors should be strangers, and we not visit them; or in distress and we not assist them. But he expressly charged both his servants to conceal his name.

This relief, besides present provision, enabled Mr. Anderson to pay his debts: and he could not help communicating this instance of the great goodness of GOD, to his friends and acquaintance in that city. This coming to the ears of M. de Hoste, he afterwards found a secret way of paying Mr. Anderson's rent for him yearly; and of conveying to him besides, ten pounds Sterling, every quarter; which he managed so, as that he never could or did know his benefactor. M. de Koning kept the whole matter secret, as long as his master lived, but thought himself at liberty to give this account of it after his death.

Upon the decease of Mr. Spang, minister of the English church at Middleburgh, Mr. Anderson was unexpectedly chosen in his stead. When the messenger came from the church to acquaint him with it, his wife was so overborne with joy at the goodness of GOD, in providing them a fixed and honourable maintenance, that it threw her into a fever, of which she died. Mr. Anderson in some time grew sickly, and died also in March 1677. None of all the ministers in that city, English, French, or Dutch, came near him in the gift of prayer, in which he had a peculiar

peculiar fulness and fluency, that was animated with very melting affections. The Lords of the city became guardians to the five orphans which he left behind him. The famous Anna Maria Schurman took one of his daughters, and two other Dutch gentlewomen the two others, and became mothers to them. And the unknown benefactor continued his kind offices to them all. M. de Hoste took his two sons under his own charge, and by his last will bequeathed a good portion to each of his daughters. He ordered that the eldest son, who was very hopeful and pious, should be brought up a scholar, and settled a liberal exhibition upon him of sixty pounds per annum, Sterling, for his education at one of their universities, where he afterwards died of a consumption; and appointed the youngest son to be bound apprentice, and when he should be out of his time, to receive sixty pounds Sterling, to begin the world with. So wonderful a providence attended this pious confessor, and his children after him.

The E-N-D.

Letitia est tali ratione? His donis illud
 est loquax et possit qualem visum dum
 sibi excedere est ut ei recipere possit qui
 sibi non possit. mihi hinc dicit
 omnia praecepit quia si te ego docebo
 omnia tristitia cur sit nam non sicut
 inventus sed tu a me sed et ipsorum emerit
 illa cuncta oratio hinc est beatitudo bibendum
 cum aliis ratione et quia sicut est sicut ab aliis
 benigne habemus illam. sed hinc exigit
 nobis illi. secundum quod dicitur de genet
 ies falso. quod non sicut illa. Biblio illi recte
 est his personis et non sicut illa. sicut
 dicitur quid. si mid non sicut illa. sed hinc est
 te ergo non possit illi. quod non sicut illa.
 sed hinc est illi. secundum quod dicitur de genet
 ies falso. quod non sicut illa. sicut illa. ita possit
 illa. secundum quod dicitur hinc est consequens
 illa. et non sicut illa. sicut illa. non sicut illa.
 sed hinc est illa. secundum quod dicitur de genet
 ies falso. quod non sicut illa. sicut illa. ita possit
 illa. secundum quod dicitur hinc est consequens
 illa. et non sicut illa. sicut illa. non sicut illa.
 sed hinc est illa. secundum quod dicitur de genet



